All skins which are to be cut into straps are prepared in this way. 281
An entire ox or oryx skin is cut into one long strip starting at the edge 283
and going in an increasingly narrow spiral (//hari·, vb.). Further preparation varies depending on whether the straps are for packs or for oxen.

[236] a) The pack strap, !ga/e!haũ/b, must be flat, so that it lies 281
properly on the beast of burden and does not chafe by rolling. There- 492
fore, in contrast to the ox straps, it is not twisted. [Picture. Net Bag Knotted from Skin Strips. 1/7 Natural Size.] Because the irregular outer contour of the skin, the raw strap is cracked in many places and has corners that splay outwards. It takes a whole day to snip away the irregularities and stretch the twisted parts smooth. The finished strap is about 2 1/2 centimeters wide. The scraps are made into hobbles [Spannfesseln] or nose straps for the oxen that are ridden.

b) For making ox straps (forehead straps for tying up oxen), the spiral strips that are cut wet from the stinking skin are hung up on an overhanging branch of a strong tree as shown in the illustration and weighted down. A piece of wood the size of a man's leg and bent like a knee is fastened with straps to a large heavy stone. The turning stick is placed between the wood and the stone. The man goes round and round like a donkey around a tread mill, until the long strips of skin that hang down loosely next each other are shortened to a firmly twisted rope. [Picture. Twisting the Ox Straps]. Then the man pulls out the stick, lets the overwound rope unwind and then twists it again in the opposite direction. From time to time the [237] rope is rubbed with fat. This work is continued for 4 to 5 days and by then the strap is round, firm and pliant. It is then divided up into individual ox straps. Whether this method of preparing leather was original with the Hottentots or whether they borrowed it, seems to be uncertain. I saw [171] Boers as well as Bechuans (in Kanya) preparing leather ox straps in the same way.

c) Straps for sewing shoes (!ã·gu) are made preferably from the 281
skins of the steinbok, whips, sa/migu, are woven from goat leather, 283
probably following the example of the Boers. The kudu bull supplies 492
the best material for the whip end. The genuine sjambok, !na/ba·b is cut from hippopotamus skin.

d) Women and girls make their front apron (here specially called 244 ●
/a·bib) in the following way. [Picture. Apron Front of the Girls. 1/4 natural size.]

"One has tried to connect the word /a·bib, [illegible] 196
a woman's front apron with various word stems.

The apron -- naturalia non sunt turpia -- may occasionally drip. Schinz (50) derives 196

> 50. H. Schinz, Deutsch-Südwestafrika. Forschungsreisen (1884-1887) durch die deutschen Schutzgebiete etc., Oldenburg and Leipzig, 1891.

the word from the verb "to rain" and translates it as "drip." That is not possible linguistically since "to rain" is not /a-bi but /abi-. Krönlein (57)

> 57. J. G. Krönlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

connects the word with the designation for "to slit," obviously connecting it with the apron's slit strips. But the word used for slitting the skin for medical reasons is pronounced /a/bi- (3. st.), which is different from the word for front apron in its initial, tone level, its word-tone, and the place of its accent. [Ed. note: These terms are explained on pp. 143-151.] In my opinion this is a case of three words which are not derived from each other; there are three stems with the same arrangement of letters, each one of which is independent phonetically and in its meaning.

1/4 natural size.] A rectangular piece is cut from a depilated sheep or goat skin. Then one side is slit (from the future bottom edge) into long strips about 2 millimeters wide. On the opposite end an edge about 15 centimeters wide is left, the future upper edge of the apron. The piece of skin which has thus been cut is folded three times so that the hanging strips are thick enough to cover nakedness. The upper edge is folded [238] and the strap that holds it up is drawn through. The strap tsõ-ab, is one centimeter wide and sewed to the apron to the right and left. It is drawn around the hips and fastened in back. 294

e) The economy sack, /na-ma//hã/s, holds all the household scraps which might perhaps be useful later. Here a few coffee beans may be lying about, there gourd seeds, here a strip of leather, there 415

somebody dropped a piece of tobacco -- all such things are placed in the wide sack which hangs by its two straps on the hut's bracing poles. For making it, two goat or klipspringer [Oreotragus saltator (Layard)] skins are fitted together at the edges and sewn all around with sinews except for a place in the middle of one of the sides. This opening is just large enough for a hand. In time of need one reaches into the sack; it is the last resource. A handful of coffee and a few pipefuls of tobacco are certain to be found among the odds and ends that have collected there.

f) Poor Hottentots use their pillow, /kʇa·bis, to store tobacco. A pair of square pieces of the same size are cut from the skins of goat, sheep, klipspringer, or steinbok, sewn together on three sides, the pocket then stuffed with klipspringer hair or ox hair or feathers and then closed. If someone wants to save tobacco for hard times, he crumbles it, cuts a stitch of the pillow, sprinkles the crumbs into the stuffing (/kʇaũb) and sews it up. In this way he keeps himself from nibbling. He must be in desperate need before he decides to rip up the pillow in order to separate a thimble full of tobacco from the heap of hair.

3. Fresh Drying

a) The part of the back skin of an oryx or a cow that is to be used for leather soles, is stripped off fresh, cut into long rectangular pieces (/kʇa·na, vb.) and dried hard. The stiff flat pieces are placed on a bed of fresh cow manure, then covered with cow manure or buried in moist sand until they have become soft. Then they are rolled, beaten with a stick until soft, dampened slightly in wet sand, cut, and used without further treatment. The hairy side of the skin becomes the outside surface of the shoe sole (//ha/bo·b, also means shoe). It is to be assumed that sandals, /kʇabu·s, were the original foot wear of the Hottentots, not the shoe pictured here [239] which they now normally wear.

b) The skin of a goat, a young calf, an oryx calf, or a steinbok is made into a large water bag, !ga'ba·b. The left front leg of a freshly killed antelope is slit lengthwise and the slit extended to the area of the front shoulder. The whole body is shelled out of this opening. Head and legs are cut off and the openings tied up as are the anus, the

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

Clothing of the Men.

The clothing of the Kafirs or Hottentots is singularly sordid and mean, and of little interest. Most of the men have only a sheep's fleece or sealskin or rock-rabbit hide, or the skin of some other animal, rounded below in the shape of a cloak. This is tucked over the shoulders, covering the upper and lower parts of the body down to the buttocks, and is fastened under the chin. The furry or hairy side is commonly turned either outwards or inwards. A cloak of this kind consists of three portions, cleverly stitched together with animal sinews instead of thread (just as instead of steel or iron needles they use a hard and sharp little thorn, with which they can manage very well in the absence of steel). The Heusaquas go about dressed somewhat differently from the Hottentots at the Cape: their little skin cloaks are full of leather strips sewn on and dangling down.

Apart from this, their customary garment, they wear on journeys still another sheepskin, which hangs with its woolly side outwards over the skin already mentioned.

The head is covered with a cap made from the skin of a young lamb, with the hairy side turned in, and with a little pommel on top. They put this on at night or when it rains. Their shoes consist of quite flat and uniformly level patches of tough rhinoceros hide, which cannot be worn out, fastened to the ridge of the foot by two leather cross-strips, and at the back by a heel-band, similar to that worn by the Capuchin friars. The genitals are covered over with a tiny bit of wild bush cat, spotted leopard or jackal skin, fastened at the back with two little dangling riems.

Clothing of the Women.

The clothing of the women is also a cloak, usually of sheep skin, which is worn over the upper part of the body, with the woolly surface inwards, and is somewhat longer than that of the men. In addition, they have another skin tied round the lower part of the body, to cover the naked buttocks, and a small rectangular bit of skin in front of the pudenda. On the head they also wear a fairly high and wide cap, made from the skin of a sheep, rock-rabbit or seal. They tie this to the head with a broad strip of